The Bombay Guardian.

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WEEKLY REVIEW.

—The case of the Welsh Fasting Girl mentioned in our Epitome, will excite only the more attention because of its tragical conclusion. We are not prepared to affirm without more evidence than is yet published, that the fasting was all deception. Many animals possess the power of living without food, in the state of hibernation, which is a state of more or less completely suspended animation. The fact that they generally come forth from this state much reduced in flesh, would indicate that the processes of life are not absolutely suspended, and that the system lives by its own accumulated stores. Is it certain that the human organization is *never* the subject of anything analogous to this? We have had some pretty well attested stories of one or more Hindoos who allowed themselves to be immured for weeks in a chamber completely walled up, and who at the expiration of the appointed time were found by a European physician and with some difficulty recovered from the state of syncope or suspended animation in which they had apparently been. Either there was deception in these cases, or there is a power in certain *human organisms of passing into a state in* which the processes of life are reduced to the minimum of manifestation, without extinction. Of course the most reasonable explanation in the great majority of instances is that which is given by the *Times*; but is this the explanation of all the cases? On the supposition that an individual finds in *himself* the power of passing into a state in which the system requires for long periods no aliment from without, it is not surprising that he should imagine the power to be supernatural, and should connect with it the idea of his being a favorite of heaven. To a person of right religious sentiments this idea would not present itself, as the form taken for the display of supernatural power does not at all harmonize with those which are mentioned in the Scriptures. We would refer our readers to some remarkable statements concerning the Physiology of Trance, to be found in our Miscellany columns.

—In his address at the opening of the Œcumenical Council, the Pope went so far as to say that the Church was stronger than heaven itself! After this he invoked the Virgin Mary, the Holy Spirit and the holy angels.

We regret much to hear of the death of the Rev. Mr. Wurth, of the Bâsle Society's Mission in South India. He was lately appointed Secretary of the Mission in this country. A friend at Dharwar says: "Only three weeks before his death Mr. Wurth paid a visit to the stations in this part of the country where he labored formerly for 24 years. He was respected and loved by all the missionaries that knew him; his appointment as Secretary gave general satisfaction. To the Canarese department of our Mission his loss is great, for he was considered the best Canarese scholar among the Europeans, and we were hoping that he would yet give us many valuable Canarese works. Mrs. Wurth joined him only a few days before his death, after a year's separation."

Immediately after the Union of the two branches of the Presbyterian body in America had been accomplished, it was resolved to raise, during the year 1870, the sum of five millions of dollars (about £1,000,000), as a special thank-offering to the treasury of the Lord.

At the meeting of the Royal Society, Nov. 18th, Dr. W. B. Carpenter presented a report of recent deep-sea explorations. We desire to call the attention of our readers to the following very remarkable statement:

"Philosophers had imagined that all life would cease at an ocean depth of 300 fathoms, and that the temperature of the deep sea was everywhere 39°. It was found, on the contrary, that abundant life existed at far greater depths, and that the deep-sea temperature varied within somewhat wide limits. More remarkable still, it was found that a difference in bottom temperature between 32° and 47° existed at points only eight or ten miles distant from each other, beneath a uniform surface temperature about 52°; and that where this was the case, in the cold area the bottom was formed of barren sandstone, mingled with fragments of older rock, and inhabited by a comparatively scanty fauna, of an arctic or boreal character, while in the adjacent warm area the bottom surface was cretaceous, and the more abundant fauna presented characteristics due to the more temperate climate. Hence an upheaval of a few miles of the sea bottom subject to these conditions would present to the geologist of the future two portions of surface, totally different in their structure, the one exhibiting traces of a depressed, the other of an elevated temperature; and yet these formations would have been contemporaneous and conterminous. Wherever similar conditions are found upon the dry land of the present day, it had been supposed that the high and the low temperature, the formation of chalk and the formation of sandstone, must have been separated from each other by long periods, and the discovery that they may actually co-exist upon adjacent surfaces has done no less than strike at the very root of many of the customary assumptions with regard to geological time."

The above explorations were conducted on board H. M. S. *Lightning*, in 1868. Last year, further explorations were made in the *Crocodile*, and the conclusions above expressed were fully confirmed.

"Dr. Carpenter next spoke of the extraordinary abundance of animal life at the bottom of even the deepest ocean abysses. Over the whole of the warm area explored the bottom was found to be covered with globigerina deposit—that is, with animal life actively engaged in chalk-formation. In the colder area the globigerinæ are not found; but here is a bed of volcanic sand, which forms the paradise of the northern echinoderms. From the most profound depths animals of high organization, and with perfect eyes, have been brought to the surface by the dredge, and the creatures discovered include an extraordinary collection of silicious sponges and foraminifera, together with zoophytes, echinoderms, mollusks, annelids, and crustaceans. One hundred and twenty-seven species of mollusca not previously known to exist in British seas were among the captives, and a large number of these are altogether new to science. The expedition has nearly doubled the number of British echinoderms, and at one spot, where the dredge brought up little or nothing, and where Captain Calver devised a plan for sweeping the bottom with hempen tangles, the first haul of these tangles secured, at a moderate estimate, 20,000 specimens of a single form of echinus. In the cold area *arenaceous foraminifera*, creatures which construct habitations by the agglutination of particles of sand, were so abundant that it will be difficult to find names for the new varieties."

Sir Charles Lyell, in returning thanks,

"Observed that the perfect eyes of the deep-sea animals suggested the probability of their having a phosphorescent *habitat*, and said a few words upon the astonishing, and, to geologists, almost revolutionary character of the discoveries which Dr. Carpenter had announced, and in which he had had so large and so honourable a share."

Now here we have almost in the twinkling of an eye, the overthrow of theories which have been most dogmatically stated and vehemently defended, and made the source of learned inductions. The geologists said most positively that certain changes could only have been brought about in periods of immense duration; and now we find that those very changes are going on contemporaneously at this present moment at the bottom of the sea. We by no means deny that there is proof in geology of the lapse of great periods of time. But the present statements show how easy it is for geologists to err by reasoning from insufficient data. Some men imagine it the mark of a superior genius to gather grand results from inconsiderable data; but the wise man will master the facts and wait for more.

Through inadvertence we omitted to mention before, that Rs. 40 from A. S. G. had been remitted to Rev. Mr. Martin for the orphans of the Rajpootana Mission.

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BAPTISM.

We shall aim at the utmost brevity in treating this subject. Christians view this matter differently and many of them are very zealous for their particular views. We have no thought of dogmatizing, and if we differ from any of our readers we shall do so as amiably as possible.

The word *baptein* means to *dip*, and is so translated where it occurs in the New Testament. But the word that corresponds to our word *baptize*, and is rendered by it in the N. T. is a different word, *baptizein*, formed from the first originally, but always used in a distinctive sense in the N. T. It is like our word *baptize*, always used in a religious sense,

and is well rendered 'to wash with water in token of purification from sin and from spiritual pollution.' When it occurs in such expressions as baptizing unto Moses, unto Christ, unto the name of the Father, Son and Holy Spirit, there is an idea of dedication or consecration also included.

Ablutions were in use among the Jews. By means of them ceremonial uncleanness was put away; as when the entire body of Israelites, at Sinai, were required to sanctify themselves for the reception of the law by washing their persons and their clothes.

It is important to observe, however, that baptism supposes a baptizer distinct from the individual baptized. It is not a duty which the individual can discharge for himself. In Christian baptism there is besides the profession of the neophyte, the recognition of the church represented by the act of the baptizer. It is an act by which the church receives into its own body those that were not previously of it.

The Jews were accustomed to baptize proselytes. This washing was by immersion. At the time of its performance the proselyte declared his abhorrence of his past life, and that no secular motives, but a sincere love for the law of Moses, influenced him; and he engaged to lead a holy life, worship the true God and keep his commandments. This rite was in addition to the rite of circumcision, and does not rest upon any Scriptural authority.

The analogy that is often drawn between circumcision and baptism fails in some particulars. The Jewish people were as a nation and by virtue of their mere descent from Abraham, in a covenant relation with God. Mere natural descent made a man a participator in the privileges of that dispensation. The chosen body was perpetuated by generation. But the privileges of the New Testament are to all who renounce sin and believe in the Lord Jesus Christ. The chosen body is perpetuated by regeneration. Believers have every encouragement to look to God for the conversion of their children, even from early years; but only when they are converted can they be regarded as in Christ. Union with Christ is effected by faith; by the incorruptible word received, embraced and obeyed. That which is born of the flesh is flesh, that which is born of the Spirit is spirit; except a man be born again he cannot see the kingdom of God.

Christian baptism therefore means, 1, a rite by which a man openly consecrates himself to Christ and renounces the life of sin and selfishness in which he has lived, and expresses his belief that his sins are washed away and that power shall be given him to live a new life according to the mind of Christ; and 2, a rite by which the church recognizes the sincerity of the profession thus made, receives the individual to herself, and engages to help him to the extent of her ability, in the service of Christ.

Baptism is of importance just in the sense in which a confession of Christ is important. It is the appointed mode of confessing Christ. And the Gospel insists that there is no evidence of faith in Christ where there is not this readiness to confess him. Baptism is essentially an initiatory rite. Its place is at the beginning of the true Christian life.

But the spirit of the New Testament carefully guards against the idea that there is any virtue in mere forms. In writing to the Corinthians Paul speaks of the rite somewhat in a tone of disparagement. He does not deny its importance in the senses which we have pointed out. But some in the Corinthian church were disposed to make a different thing of the rite; to treat it as something that had a spiritual efficacy of its own; especially, when performed by an apostle. He thanks God, therefore that he had baptized so few of them. Christ sent me not, he says, to baptize, but to preach the Gospel. He gloried in the Gospel, and looked to this as the means of communicating to men the unsearchable riches of Christ. He knew nothing of baptism in the sense of the Sacramentarians, as a means of communicating spiritual life; for we cannot doubt that Paul would have been delighted to communicate spiritual life, not only to Crispus and Gaius and the household of Stephanas, but to all and sundry.

But—one and another will say—you have left this and that question almost untouched. Well, so has the Scripture. We have simply sought to ascertain what Scripture says prominently and positively on the subject.

ALMOST THERE!

THE Editor of the *Indian Church Review* says that it affords him real pleasure to publish the following letter which has been addressed to him. It is with deepest humiliation that we extract it:

"Sir,—I was much pained on hearing the report that Mr. Hubbard had committed the awful sacrilege he was accused of in your columns. I sent him a copy of what you published, and begged him to contradict it. In a letter in reply, I have great pleasure in now informing you that he distinctly denies having ever been guilty of any such act as spilling the Precious Blood. Mr. Hubbard writes so reverently that I feel it is impossible for him ever to have been voluntarily guilty of such wickedness. I trust you will kindly publish this contradiction, as such scandalous reports are apt to do much harm to Anglicans, and are naturally obstacles to the great cause of Reunion.—I remain, yours truly, H. B. BARNETT."

Trinchinopoly, feast of S. Silvester, 1869.

If this is not heathenism we know not what heathenism is. We are appalled at this exhibition of superstition on the part of persons claiming to be ministers of the Church of England. It becomes a very serious question whether the Protestant portion of the Church of England can remain in even nominal fellowship with men who are heathenizing Christianity after this fashion. Here is a paper professing to be the organ of the Church of England, established in defence of Church principles, and yet it tells the world that the precious blood of Christ is shed when a drop of the communion wine is spilt, and stands horror-struck at the report as though deicide had been actually committed. There is indeed a sense in which Christ may be said to be crucified again, and that is when those who profess to be his servants and are regarded as his ministers substitute such monstrous fables as these for the holy Gospel. We understand that there is a movement on foot, among some that attend at the Cathedral, to organize a public protest against the Ritualism that is changing that edifice into a poor imitation of a Roman Catholic basilica; but the outrage offered to Christianity by such conceptions as are embodied in the above letter is far greater, and demands that all who are jealous for the Evangelical and Protestant character of the Church of England should, at any cost, make manifest their utter repudiation of such medieval figments. Perhaps, however, we are wrong in looking at Ritualism apart from this Transubstantiation; and that what Ritualism means, *au fond*, is just this actual presence of the separated body and blood of Christ. It is understood that the Church of England Bishop of Bombay has high sacramentarian views. The public will much to know whether he does, or does not, coincide with the view expressed in the above letter published with so much pleasure by our contemporary. It is generally believed that he favored the establishment of this *Church Review*, and if he believes that the martyrs who died in the 16th century because they would not admit the doctrine now propounded in that paper were not the victims of delusion, it seems but reasonable to expect that he will declare his detestation of the language now used.

Mr. Barnett's solicitude is especially awakened in the great cause of 'Reunion,' that is reunion with Rome, and his chief anxiety is, lest the spilling of the precious blood of Christ by Church of England communicants should cover them with infamy in the eyes of Roman Catholics and make Reunion impossible. What a grand end is this for clergymen of the Church of England to be laboring for! It is a small matter to them that for every tiny crumb of confidence they thus obtain from the Romish church, they forfeit a thousand-fold more the confidence of those who believe that the same God who brought the Israelites out of Egypt, brought the Churches of Great Britain out of Rome. Perish every tie that binds us to the Evangelical Christians of Protestant lands so that we may be in amity with the Church of Rome! Such would seem to be the sentiment of Mr. Barnett and of those who sympathize with him.

THE AMENS OF CHRIST.—LXII.

"*Surely, I come quickly*, AMEN." Rev. xxii. 20.

God is about to close this great book of revelation in the writing of which so many of his servants have been engaged, through so many successive centuries. The last words of the Bible are falling from the pen of the inspired and beloved apostle. A solemn warning has just been recorded against all those who shall seek to cut off the people of God, or mankind at large, from the inspired Scriptures or from any portion of them, or who shall seek to impose, as equal in authority to the Scriptures, words of their own; and thus a new indication has been given of that Babylon upon which the woes of the Apocalypse are to be executed. When we speak of Babylon we need not let our minds go too far away; within the pale of what is called Protestantism we find too much of what is here indicated; too many who have laid what they call the axe of criticism at the root of many of the inspired writings, or who are seeking to pass off the inventions of men as of divine authority. God knew well how men would deal with this crowning marvel of His condescension and love, the completion of the divine Testaments; how, recovering gradually from their awe and emboldened by its gentleness they would take the Bible in hand and gradually seek to drape it and alter it and modify it and introduce into it their own ideas, and, in a word, accommodate it to their own fancies. The eighteen centuries that have gone by are a striking commentary upon these closing intimations. Up to this hour men have been

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fighting with the Bible, and studying the art of neutralizing what is most distinctive in it.

But the Book of Revelation does not close with these warnings. We hear the voice of the Son of God. He has just four words to say to his people who are commissioned to obey, to defend, and to declare his words in the world. Are they words of farewell? Does he bid them rest satisfied with what they have known? Does he tell them that there is nothing in the future but what they can achieve for themselves? Does he say, heaven has nothing more to give you? Are they to renounce the attitude of expectation? No. We are saved by hope. The God of the church of Christ is the God of hope. As the Old Testament closed with intimations of the Messiah that should come into the world, so the New Testament closes with intimations of another advent of the Christ of God. And as under the former dispensation men prepared for the coming Messiah not by turning their backs upon the Old Testament but by searching it more carefully and obeying it more implicitly, so we are notified that our desires for the appearing of the Lord of glory are to find expression in earnest, wise and persevering endeavours to understand the divine communications made in the Scriptures and to be fully conformed to them. "Blessed" says our Alpha and Omega, Rev. xxii. 14, "are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." The city is the New Jerusalem that cometh down from God out of heaven; the gates are the gates of pearl; the tree of life grows by the river of the water of life that flows from the throne of God and of the Lamb. *The blessed enter in by faith, but they enter* in not without obedience. Thus, in all holy conversation and godliness, we are to look for and haston unto the coming of the day of God, as Peter warns us. Blessed are they who are called unto the marriage supper of the Lamb; and the bride, the Lamb's wife, is none other than the city whose light was like unto a stone most precious, which John saw (in his vision of the latter day) descending out of heaven from God, having the glory of God. Find me therefore one who is most heartily and intelligently intent on getting the whole revealed will of God accomplished by him, whose pure and holy ambition it is that the word of Christ and the Spirit of Christ may have full sway in and through him, with entire crucifixion of his own nature, and you will have found me the man who, above all others, is hastening the coming of the Lord.

Behold I come quickly. How quickly? So quickly that you have no time to lose in doing the things which I have given you to do. Heaven and earth may pass away, but not one tittle of my word; my prophecies concerning the Church and her enemies must be fulfilled; my commission to preach the Gospel among all nations must be obeyed; my prayer for the union of my people must be their prayer and their desire and their whole-hearted aim. The bride must make herself ready. It is nothing in heaven that hinders my coming; when you marvel at the seeming delay, look around you and see how much of the appointed preparation has been neglected. In vain, you say, Come, Lord Jesus, come quickly, if you allow anything in yourself to block my way to the throne of your heart. Would it be pleasant, at the coming of the Lord Jesus in glory, to find that some work which he had given to you and to which he attached a very high importance, has been left undone by you, has scarcely been perceived by you as an obligation at all. The Lord Jesus would fain not have you covered with confusion in that supreme hour; he would not have anything to mar the joy of the meeting between you and your glorified Master; and when he says to you, 'Behold, I come quickly,' he would have you hasten to do his will in this and that neglected particular. You respond, 'Come, Lord Jesus, come quickly,' but the best way to make this response is by seeking, with all self-sacrifice, to have Christ formed in you, the Hope of glory; by seeking to live his own divine life, and be in the world as he was in it.

What is the meaning of the rapid movements of divine providence which we are now witnessing? This shaking together of all the nations of the earth? This running to and fro; this deportation and migration of races; this wonderful interfusion whereby each country is representing herself in every other country? What is the meaning of these inventions and appliances whereby facilities of locomotion and communication are furnished, the very idea of which would formerly have savored of the Arabian Nights? The prodigious increase of knowledge and of material comforts, so that the mechanic has as many books and as much furniture as a king would have had some centuries ago? The last two generations have seen more than twenty previous generations saw. A mighty impulse has been given to all parts of the world's machinery. What does it all mean? What are we hurrying to? The answer comes from above: Behold, I come quickly. Oh that we may hear the voice which thus speaks; and the Amen which seals it and seals all the recorded words of Christ. Scoffers say, Where is the promise of his coming? they make a mock of his Amen; ah, he will come too quickly for them.

WHAT IS TRUTH?

Herod had laid hold on John and bound him and put him in prison. (Matt. xiv. 3). John the Baptist walked with God. His communion was with the Father of Spirits. He knew God as king and the Jews as a people pledged to obey and honor him; and if men are ordinarily shocked by disobedience shown to the laws of the land, much more was his spirit shocked by contempt for the law of God. He had came out from the world and stood apart, as it were, on a promontory where he could see the madness and turpitude of sin, and the awful destruction to which men were exposing themselves. He could not adopt those conventional views of sin which were current even among the professedly religious. Wherever he saw sin there he saw something for him to denounce uncompromisingly, to warn men as against an enemy, to attack with all the energy of a crusader. On some occasion when John had been denouncing the sin of adultery, the conduct of Herod was mentioned as a reason probably why the preacher should be more reticent in his strictures. But the preacher would hear of no authority on the part of any to set aside God's law; his exalted position, instead of lessening, rather enhanced the guilt of Herod. Herod heard of this, and 'sent forth and laid hold of John and bound him in prison'. The Baptist might have excused himself to the ruler and promised no more to occupy himself with the conduct of the sovereign, and he would have at once regained his liberty; regaining his liberty he would have regained the opportunity of preaching to men and laboring for the salvation of souls; but he knew that nothing is of value except as we find it in the pathway of God's will; and the will of God knew nothing of privileged sinners. So he only told Herod more earnestly what he had said to others, and bade him flee from the wrath to come. Was not this he that should come in the power and spirit of Elijah? Was it for him to compromise matters? Elijah indeed, on one occasion, was false to the Spirit of power that had been given him, and when threatened by Jezebel, lost heart and fled. When the prophets of Baal had been slain, he had put away all thoughts of danger; his faith, as it were, took holiday; God had been so marvellously manifest that it seemed impossible for any one now to scorn his anointed prophet; in this moment when he had laid aside some of the armour of God, temptation sprang upon him and his faith failed. But John could profit by the failure of Elijah. Full of the Spirit of God, he feared not the Jezebel that sat beside Herod, but spoke to them both as one clothed in the highest authority, that of God's truth, as the legate of God. Would not the Gospel of God's grace have more power if there were more of this fearless denunciation of sin? John the Baptist did not so terribly denounce the sins of men in high places, as did Christ himself, nor are there to be found in any book in the world more scathing utterances than those which our Lord pronounced three days before his crucifixion, and which were still sounding in the ears of the Pharisees, priests, elders and lawyers, when they stirred up the people to cry, Crucify him, crucify him.

Except ye see signs and wonders ye will not believe. (John iv. 48) This remark was made when the nobleman whose son was sick at Capernaum entreated the Lord to go thither from Cana, and heal him. It was not the father who was asking for signs and wonders; his son was at the point of death, and his absorbing desire was that he might be healed. Accordingly, Christ's remark is in the plural, and addressed to the company then present. He perceived a providential intimation in the circumstances; saw that a miraculous exertion of his divine power was called for; understood well that there was more than the mere life of the youth that was concerned; for how many beloved sons were dying that very hour in all parts of the world; and he distinctly enunciated the grand reason for which these supernatural works were done by him, namely, that men might believe on him. The miracles were for a sign to those that had not faith, or had little, that they might recognize the divine character of Christ's mission and give heed to his works. And we find, as a matter of fact, that the healing of the nobleman's son was blest to all his family; he and all his house believed, and henceforth confessed Christ as the Sent of God, the Saviour. The legitimacy of the demand for miracles, when one comes to us with a message above nature, is recognized throughout the word of God, and in fact is self-evident. The question is, Whether God is minded thus or thus towards us; and a positive, unequivocal answer is needed, one on which we can absolutely rely, one with which we can face peril, suffering and death; an answer that is not thus given in nature; an answer therefore that must be above nature; how can such an answer be possibly furnished us except by the attestation of such works as none but God can do? The only consistent course of argument for those to follow who deny the miracles of the Bible, is to deny that there is any thing above nature in the message of the Bible. But in denying this they have to give the lie to every portion of the word of God, and *their* Gospel is nothing but natural truth embedded in unnatural lies. Imagine a Gospel such as some contend for; setting forth the character, sovereignty and claims of God, the length and breadth and spirituality of the law, the narrow and rugged path of life, the imitation of Christ, the resistance of temptation, the fight of faith, the necessity of self-crucifixion; imagine such a Gospel without any supernatural attestation, with not a single miracle; a book simply embodying man's discoveries in religion; what would be its reception? Is it not evident that all with one voice would exclaim, Show us your divine authority? Would they not laugh to scorn the man that would ask them to renounce their hereditary customs and convictions, their life-long habits, their weaknesses and passions, their sins and their imaginary righteousness, to throw themselves into a path of suffering and obloquy, and perhaps persecution to death, without a single indisputable testimony from on high? Christianity would never have come down the ages; it would never even have seen the day of Pentecost; nay the ministry Christ instead of lasting three and a half yea would never have lasted three months, if had come preaching a doctrine so utterly repu

nant to the notions of the ecclesiastical and civil rulers, without showing signs and wonders. The attempt to kill him was made at Nazareth very early, and throughout his ministry they who were in authority showed without disguise their desire to put him to death. Mere counsel, beautiful precepts, a faultless morality, all this a man may teach and be commended of men; but when it comes in the form of a Gospel, pronouncing condemnation upon all and indicating one only and narrow way of escape by faith in the righteousness of the Son of God and a new life, all that is influential in the heart of man rises sternly up against it.

MAN'S GRATITUDE.

On a certain occasion when the Great Physician was passing along between Samaria and Galilee there met him in a village ten men afflicted with the loathsome disease of leprosy. From the custom of the country and from the peculiarly offensive appearance which the malady presents, these sons of misery did not dare to approach the august stranger, whose fame they had no doubt previously heard; but they lifted up their voices and cried, "Jesus, Master, have mercy on us." The loving heart of the Saviour was touched by the spectacle of hopelessness and misery before him and the cry for mercy which pierced his ear. He sent them to shew themselves to the priests, a command which implied their restoration, as only healed lepers were to present themselves to the priests. As they go, behold a miracle! The divine mercy is vouchsafed to them. Their loathsome skin changes its colour. The unsightly scales of disease drop off. The flush of health breaks forth over their bodies, and they feel themselves in a moment new and vigorous men. Of course they all instantly turn and fly back with all the force of their new strength to fall down at the feet of the wonderful man that pitied them and gave them fresh life. Not at all. One of the ten, and one only, returned to express his hearty thanks to his benefactor. Alas for human gratitude! All the other nine proceeded on their way or hurried to their friends as if the love which bestowed the blessing deserved no acknowledgement, and the power that made them whole, no meed of praise.

In this story of the cleansed lepers let thousands of men of the present day find their own conduct portrayed. It is a mirror in which the majority of the world can look and behold their own features reflected. The best of us are no more worthy of the divine favour than were those unsightly lepers, and the best of us do not always imitate the solitary individual who returned to give thanks to the healer of his disease. Like the nine ungrateful ones, we receive the blessings of God more as a matter of course or as a lawful right than as undeserved favour, graciously and unmeritedly showered upon us. There are many who, when laid prostrate by sickness and brought so low as to look upon earth and earthly scenes as well nigh of the past, have besought God to raise them up, and made strong resolutions to serve Him better and love Him more in the future, if again restored; yet though their entreaty was granted, they soon forget their vows and return to their old habits and old associates as if they had never made a resolve. They forget the gracious hand that lifted them up and drew them back from the gates of death. And there are vast numbers more who though reduced to utter helplessness by pain and disease make no such resolves, and when again restored, like the nine lepers return not by a life of piety and holiness to give God thanks. They will thank the attending doctor and pay his bill perhaps with pleasure, but they will not deign to lift their hearts in gratitude to the God through whose mercy they have been made whole. What if God had disembodied their souls and summoned them before him to give an account of their past life. What if He had said to his messenger, Death, Strike. Would it have been an overstretch of His right or an unjust treatment of the heartless patients? In this country how many there are who from their own excesses, their fast life, their folly and sin expose themselves to the diseases that ever hang about as if watching for suitable prey, and who come under their power. And yet when they are again made well they rush into the same excesses and folly as soon as their bodies are sufficiently strong to allow of indulgence. They are like the nine ingrate lepers. They are worse, for they bring their pains upon themselves knowingly, and often in spite of remonstrance, entreaty, and reproof.

Then there is an enormously large class at the present time who live in wealth and affluence, rejoice in high appointments, high titles, high honours, and high salaries, reside in fine houses, ride fine chargers, drive in fine chariots, are salaamed and bowed to by the crowd as if they were considerable deities, and yet think little or nothing of the favour that has set them so high above the common world. One would fancy from observing their mode of life that their own hands or their own heads had alone produced all this greatness. God is not in all their thoughts. They have had health of body and a reasonable share of talent granted them to enable them to work their way upwards. They have had means of education and training put within their reach. They have had worthy, wealthy, considerate, and perhaps pious parents to provide for them, guide, counsel, and direct them. They have been kept by a powerful, though unseen hand, from a thousand snares and evils into which others as good as they have fallen and perished. Yet the bountiful Giver of all these blessings receives no recognition or service from them. What if God had been pleased to cripple them in body or mind in their infancy? What if He had made them orphans before they could understand their loss? What if He had cast their lot in the haunts of poverty and obscurity? Could they then have risen to fame or wealth or honour as they have done? Yet they think not of Him to whom they owe their all. They recognise not His right in them. They do not remember that all the property, honour, influence, they possess, nay their very selves belong to Him alone. They fail not to be present at public amusements, though their going may cost them considerable inconvenience and expense. But they have no relish for the service or worship of God in the sanctuary or in the social devotional meeting. They will spend hours upon hours daily in their offices in the service of Mammon, but they will not give two hours in the week to the worship of their Creator and Benefactor in whose hands is all their wealth, in whom they live and move and have their being. They will give dinner parties and spend in a single night as much on champagne as would keep a whole family on wholesome food for months, but they will not willingly part with a rupee as a gift to God. O those ungrateful lepers who returned not to give Christ thanks for their restoration! We contemplate their conduct with a feeling of horror and shame. But here are hundreds in the daily enjoyment of good health, prosperity, and abundance, and have been so for years, yet they are no better than the nine lepers. Do they not know that they live only by sufferance? Were God so minded, could He not strip them of all they possess? Could He not say to each of them, "This night thy soul shall be required of thee," and keep His word? Could He not lay His hand on their bodies, their judgments, their families, their estates and reduce them to misery in a day? Does He not deserve gratitude for the length of life, the strength and vigour, and many good things already enjoyed and still being enjoyed? And above all, does He not deserve love and thankfulness and unceasing praise for the prospects of happiness and honour He has set before men in His Word; for the salvation from sin and every woe He has provided and made known to the world? "We love Him," says an apostle, "because *He first loved us* and sent His Son to be the propitiation for our sins."

Only one out of the ten lepers who were healed returned to worship Christ—*only one!* where were the other nine? Were they not *all* cleansed? Yes, they were all cleansed, but the others have gone on their way! Are we not all in daily receipt of God's bounties and rich tokens of His love? And is it so that only one in ten is grateful? Hardly even so many, it is to be feared. Where is the multitude gone? They are not to be seen in God's House. Their voices are not to be heard in His praise. They are not met in the paths that God delights in. They have gone every one his own way, as if no God were in existence. Let it not be thought strange, then, or unjust, if in his great day of settling the world's accounts and winding up the affairs of the universe, it shall be said to thousands who are now respectable people and held in much esteem: "I was an hungered, and ye gave me no meat; thirsty, and ye gave me no drink; naked, and ye clothed me not; a stranger, and ye took me not in; sick and in prison, and ye visited me not—Depart from me."

Gujarat. R. A.

Epitome of News.

Saturday, January 8, 1870.

—The steamer *Danube* arrived yesterday from Constantinople via the Suez Canal.

—*Deccan Herald*: "The great irrigation lake, four miles from Sholapore, may be considered as completed. There is at present twenty feet of water in it; and water is rapidly coming into it. It will have a depth of sixty feet when filled, and the superficial area will be seven square miles. The scenery around it is exceedingly beautiful, and the lake is an object of great attraction to persons visiting Sholapore"

—Mr. Crawford has arranged for the publication of a daily Market Price Current.

—*Native Opinion* thinks that Dr. Murray Mitchell has not done justice to Bombay in one particular: "Let the learned and reverend gentleman candidly acknowledge that in no other part of India, and in no town of it, could he meet with females loaded every day with ornaments of silver and of gold. Bracelets, anklets, wristlets, nose-rings, and nose-padloocks are all of the precious metals, and considered proper for daily use, not to say anything of birth and marriage ceremonies, when all sorts of gems and precious stones come into requisition. These are evidences of liberty, wealth, and comfort. Some classes, *e, g.* Parsee women, wear absolutely no other than silk-stuffs for their sarrees, whilst others, *e. g.* the wives of Purvoes do not go out into the streets except covered with a shawl costing at least 40 or 50 rupees. Such are the women we daily meet with in our streets, to say nothing of those who move about only in carriages. What shall we mention about the joyous crowds of little girls which, under the guidance of some puntoji or mobed, or led by ayahs, walk to or from the schools, established in every street and thoroughfare? Can the metropolis of India show any spectacle of female emancipation of this kind?

—There was a great hurricane at Bhosawal on the 3rd. instant says the *Times of India*: "All the corrugated iron roofs of dwellings and workshops and the new station building were torn off and blown about like feathers before the wind —sheets of half a ton of weight were carried a distance of 300 yards. The entire roof of the new stores building was torn off, the bare walls only being left. Carriages were thrown off the rails —driven against each other and smashed—one truck ran away for five miles at the rate of twenty miles an hour. Large trees were broken off like straw." No lives were lost.

Monday, January 10.

—*Overland Mail, Dec.* 17: Parliament is prorogued to February 8.—Several outrages are reported from Ireland. Flying columns are being formed to operate against the Fenians.—Mr. Gladstone has received deputations from Oxford and Cambridge desiring the abolition of University Tests.—Earl Granville has declined to assist the colonists who have waited upon him, chiefly in regard to New Zealand.—The Duchess of Argyll is dangerously ill, Business at the Indian Council is delayed during the Duke's absence in the north. —It has been decided to form a College for training Civil Engineers for service in India.—The new French Cabinet will, it is said, be formed immediately, with Count Daru and M. Ollivier as leading members.—A Lanza-Sella Ministry has been formed in Italy: Lanza is Premier; Sella, Minister of Finance; and Visconti-Venosta, Foreign Minister.—The King of Italy absolutely declines to approve the acceptance of the crown of Spain by the Duke of Genoa.—Nothing of particular interest is reported from the Œcumenical Council at Rome.—Francis Joseph, Emperor of Austria, has made an excellent constitutional speech at the opening of the Reichsrath.—The appeal case of Colonel Dawkins against Lord F. Paulet for libel has been dismissed as a military case.—The foot and mouth disease made its appearance at the breaking up of the Cattle Show. Forty animals were detained under orders from the Privy Council.

Parliament being officially prorogued till February, there is no longer room for supposing that the Cabinet deems the disturbed condition of Ireland so critical as to render any immediate vote in regard to it essential. The burden of responsibility rests not less heavily on the Ministry, and such outrages as have been reported this week—outrages with which the police seem utterly incompetent to cope—urge forward the

letter organisation of forces in Ireland, of which we have heard very much lately. A fresh batch of troops has already been supplied, and from the large military force now available Lord Strathnairn is to form seven flying columns, which, under skilful generalship, will hasten to the rescue in any quarter where violence is threatened.

The Ribbon code, writes a correspondent, is becoming more Draconian every day. The punishment of death, formerly only inflicted for transgressions against the agrarian laws of the society, is now awarded for every offence. If a master dismisses a servant, or a steward a labourer, or a road surveyor refuses to pass a road, he does so at the peril of his life, provided the aggrieved party be a Ribbonman.

Dr. Wordsworth and Dr. Goulburn have taken part in the protest against the consecration of Dr. Temple as Bishop of Exeter.

Out of 1,044 Fathers who had been invited to attend the Œcumenical Council, it is officially stated that 762 only have taken their seats at the first meeting.

The Pope has notified to the Fathers of the Council the composition of the Commission which, according to the terms of the letter "Multiplices," was to be appointed directly by him with the power of receiving or rejecting, subject to his supreme approbation, the question which the Fathers exercising their right of initiation might wish to lay before the Assembly. The President of the Commission is Cardinal Patrizzi, the principal members being Cardinals Antonelli and Bilio, the Latin Patriarch at Jerusalem, the Archbishops of Malines and Westminster, the Bishop of Paderborn, and only two French Prelates, namely, the Archbishops of Rouen and Tours.

A telegram from Rome gives the substance of an address from the Pope to the members of the Council. He said that it had given him great pleasure to inaugurate the Council on the appointed day, and to see the bishops assemble at Rome in greater numbers than ever. They had come to teach all men the voice of God, and to judge with the Pope, under the auspices of the Holy Spirit, on the errors of human science. Never was it more necessary than in the present day, since conspiracy and impiety were widespread and strongly organised, and hide themselves under the mask of aspirations for liberty. There was no cause for alarm. The Church was stronger than heaven itself, and now was the time to consider what remedies were efficacious against the present evils. The bishops should strive with him to secure peacefulness in the monasteries, order in the Church, and discipline among the clergy. In conclusion, he invoked the Holy Spirit, the Virgin and the holy angels.

The *Standard's* correspondent at Rome; "Taking the Roman Catholic Episcopate in their entirety as I saw them this morning, they form a handsome, impressive body of men, and the number of them who are in the full vigour of life is remarkable. There was no more noticeable countenance among them all than that of him who was once an archdeacon, honoured and beloved in the Anglican communion, and is now a shining light in the Roman Catholic Church, and Archbishop of the important see of Westminster. I looked for his spare form and keen ascetic face, and at last I saw it coming up the nave. Side by side with Dr. Manning walked Mngr. de Merode; and as I saw these two ardent, uncompromising militant prelates together, I thought that they were well bracketed. When Dr. Manning had passed (continues the writer), I knew that there would be but few more archbishops to follow—for a high place of honour is always assigned him at Rome. Close at his heels came the College of Cardinals. The youngest and perhaps the most noticeable among them all was Cardinal Bonaparte, who owes his hat to an all-potent cousin. No, the most noticeable had yet to come, and he was here. But scarcely had the eye fallen on the unmistakable figure of Antonelli than the front rank of the dense crowd dropped on its knees—the hinder ranks could not, they were so closely packed —for Pius IX, his face radiant with supreme happiness, was dealing right and left his Pontifical blessing. Never have I seen him look better; never have I seen him wear such an aspect of joyful content. It would be wonderful were it otherwise. It was a proud moment for him, when he thus brought up the long train of almost all the prelates of a Church that boasts to be universal. I saw him arrive yesterday at the Santi Apostoli, to give the benediction at the end of the Novena. I saw him leave half an hour later, and never in my life have I seen a sovereign receive such a welcome as was offered him both coming and going. The square was crammed to suffocation."

"It is remarked as a curious illustration of the progress of the Anglo-Saxon race, that whereas in former Councils English would have been an almost unknown tongue, about three hundred of the bishops now assembled in Rome speak that language."

"The next sitting of the Council is fixed for the Feast of the Epiphany, when there will be voted and promulgated decrees which will have been drawn up at the private sittings of the congregations."

—Father Hyacinthe left America on his return to France, Dec. 11.

—The case of Barbara Ubryk, the nun whose ill-treatment created so much sensation through Europe not very long ago, came before one of the courts of justice in Cracow, on November 25. The present and the last superior of the convent, in which she was so long confined, were charged by the prosecutor with having illegally and cruelly imprisoned and otherwise maltreated that unfortunate sister, but the Court decided that it could discover nothing criminal in the conduct of the accused, and so they were set at liberty. An appeal, however, has been lodged against this decision, so the case is not yet finally disposed of. The number of pamphlets and photographs which it called forth during the summer was astonishing.

—President Grant has nominated Attorney-General Hoar, Associate Justice of the Supreme Court. Eighteen gun-boats have been formally transferred to the Spanish flag at New York, and it is expected that they will sail for Cuba immediately.

—The Chiefs of Joonagur and Nowanuggur have founded a scholarship "of Rs. 20 per mensem in the University of Bombay to perpetuate the names of Captains Hebbart and La Touche, who heroically died in 1867 at the Tabor Hill in the fight with the Wagheers".

—The *Naami*, coal-laden, arrived in this harbour on the 3rd. On the 9th her cargo was found to be on fire. Through the prompt efforts of Captain Pryce and Mr. Corke the fire was soon extinguished.

—The meeting of the Bombay Church Union began with the Holy Communion and ended with a dinner at which the Church and Queen, the Bishop and Clergy, Success to the Bombay Church Union, the Indo-British Institution and the Rev. Mr. Gilder, the Ladies, General Tremenheere, and the Secretary were respectively toasted, and the party broke up at half-past ten o'clock after a pleasant evening. Judging from the published Report the general meeting was anything but harmonious.

—A Mrs. Beard and her sister both aged about 80, and supposed to have wealth were assaulted at night by a burglar. A servant has died from injuries received. The man made his escape, but without the money.

—*Pioneer*: "We fear Sir Bartle Frere's plan for relieving New Zealand's want with India's superfluity is not calculated to answer its end. It is quite true that New Zealand wants soldiers and that India has more officers (at any rate in the higher grades) than it requires; but these two facts do not dovetail. New Zealand would not be grateful for a number of dignified Colonels; and India has no working troops such as New Zealand would value, to spare permanently.

—*Times*, Dec. 18th: "A strange and obscure story has suddenly come to a tragical conclusion. The 'Welsh Fasting Girl' has died, after being carefully watched for eight days by four experienced nurses from Guy's Hospital. Her parents were small farmers; and visitors come to their farm in hundreds, not, of course, without leaving money and other presents. The girl was seen 'lying in her bed, decorated as a bride, having round her head a wreath of flowers,' with ribands and other ornaments. Welsh books were open before her. In this condition she is said to have remained during the last two years without touching either food or drink, except that her lips were moistened with water once a fortnight. At length it occurred to some one to inquire at one of our great London hospitals whether it would be possible to submit the case to a thorough scientific examination. The authorities of Guy's Hospital offered the services of four experienced nurses. A local committee was called, including several doctors and clergymen; written directions for watching were furnished to them, and the parents gave their consent. As a preliminary, the girl's bed and 'every rag in the room were thoroughly examined' in order to insure that no food was concealed, and none was discovered. With these strict precautions, the watching commenced last Thursday week, at 4 o'clock in the afternoon. At 3 o'clock yesterday afternoon the child died, as we have stated."

The girl's age was 13. We should hope the parents would be put upon their trial. Quere, would not the nurses be also *legally* responsible for this sad death?

The *Times* adds: "Under the name of 'simulative hysteria,' cases very similar to that of the Welsh Girl are perfectly familiar to medical men. In this state of mind deceit becomes a second nature; there is a morbid passion for exciting sympathy and interest, while at the same time an unaccountable capacity of physical endurance is frequently developed. What is the original motive or cause it is impossible to say. In this instance the girl is said to have been very much devoted to religious reading, and the devotion had considerably increased during her illness. She was a member of the Church of England, and, though so young, had been confirmed. The Welsh are just the people among whom a superstitious illusion of this kind might take rise, and among whom it would find its proper aliment in the credulity of neighbours."

—*Friend of India*: "In 1862 Mr. G. Pullman put his first improved sleeping-car on the Chicago and Alton line. So successful was the experiment that his company, with a capital of a fifth of a million sterling, now runs fifty-eight cars on the great Western lines and there are many other companies which rival his. These palace cars, as they are now called, do not belong to the railway companies, but are run free over their lines and maintained by them as increasing the passenger traffic. The car companies supply the internal fittings and staff of servants, and those who use the cars pay one-fourth above the ordinary fare, which fourth goes to the car companies. Why should our system of four classes be maintained? It is based on the utterly mistaken principle of providing the worst possible accommodation for the lowest classes, in order to force the travelling public into the highest. More true to human nature, and therefore more successful, is the American plan of giving the public the best possible accommodation at the lowest rate so as to attract the largest number, while allowing those who require superior comfort on long journeys to pay for it. Suppose that in India we had only a lower and an upper class, with palace cars at the higher rate for through passengers."

"Dr. Jerdon, the naturalist, has completed his collection of the fishes and reptiles of Assam and Eastern Bengal, and will next extend his researches to the North-Western Provinces."

—Dr Legge, the missionary, is about to return to Hongkong.

—The *Indian Mirror* recommends the formation of a Vegetarian Society, to check the beef-eating tendencies of Young India.

—The Brahmo Somaj hope shortly, says the *Mirror*, to commence their humble work among their brethren at Mangalore.

—*Spectator*: "Private telegrams have been received in London from New York, stating that the honour done to the remains of the late Mr. Peabody, and to the fact of our Government having conveyed his body to America in a ship of war, has had a great effect on the States, and has gone far towards doing away with the ill-feeling caused by the *Alabama* difficulty."

—"November 16th, Captain Allen, of the barque *Scottish Bride*, being in lat. 38-16 and long. 74-09, on the American coast, saw a serpent about 25 feet long, and "proportionately" thick—as thick, we presume, as a bullock's body—with a large flat head, and two wicked-looking eyes at the extreme edges. The back was covered with large scales, and the belly was tawny yellow, in fact it was very like an exaggerated cobra. A young one accompanied her, and Captain Allen tried to secure both, but failed, the serpents diving as the boat approached."

Tuesday, January 11.

—*Bombay Gazette*; London: "While liberalism is thus steadily advancing in England, it is a surprising contrast to find the phalanx of bishops at Rome, on which the Pope relies to maintain his extravagant and reactionary doc-

trines, led by English prelates. It is said that the English and Irish bishops are without an exception ultramontanes; and Archbishop Manning is the recognized chief of the majority which is resolute to proclaim the Pope's infallibility."

—*Delhi Gazette*: "The daughter of Nawab Kazim Ali Khan, uncle to the Nawab of Rampore, now residing at Bareilly, was murdered at Rampore on the 22nd ultimo. Evidently, from the letters on the subject addressed to us from both cities, the excitement caused by the event among natives is very great. The murdered woman was cousin to the Rampore nawab. Her father, the Nawab Kazim Ali Khan, was compelled not long ago to quit Rampore and take up his abode in Bareilly. As the story goes, her body was found on a spot outside the city of Rampore. She had evidently been killed by a sword, but strange to say, no blood discoloured the spot on which the corpse lay. A rumour, generally discredited, was set floating that the unfortunate woman was making her escape disguised as a man, and was cut down by some person or persons unknown."

—A Russian line is about to be established, to run from the Black Sea to Bombay, *via* the Suez Canal. Contracts have already been made by one house at Moscow to ship from Bombay 400 bales of cotton per week.

—The *Times of India*, noticing the Rev. Mr. Wilder's temporary absence from his Kolapoor Mission, in America, says: "Some old friends of this hard-working and true servant of India who recognise the necessity of this expensive but long delayed journey to his native country, may possibly be willing to contribute towards this unwonted outlay, which is really a part of his missionary charges. Others who desire to continue their donations for general expenses of the mission, will be glad to do so in the prospect of his return. It is, therefore, made known that all donations, if paid into the Agra Bank, Limited, Bombay, to the credit of the Kolapoor Mission, will be brought to account, duly acknowledged, and used for the benefit of that Mission."

—Carl Billand, who shot at a clergyman in a Berlin church a few months ago, has been condemned to 12 years' hard labor. When arrested, Schiller's "Robbers" and Goethe's "Faust" were found upon him. He pleaded not guilty: inasmuch as "man has no free will, he therefore cannot be guilty. He has done the deed, but thinks, for this reason, to have committed no wrong."

On the same principle, he should not have found fault with the clergyman.

Wednesday, January 12.

—An article on "Spiritualism" in the *Bombay Gazette*, concludes as follows: "We thus reach the conclusion that the phenomena vouched for by spiritualists, being destitute of the essential characteristics of the orderly results of physical laws, perceptible by all alike, are not to be classed in the category of genuine human experiences of the outward world, but are to be relegated to the category of illusions which have an existence only in the internal morbid action of the mind or its organs. That such can be simultaneously induced by the consent of several persons, and the suggestion and *influence* of a 'medium,' may be, and is, very wonderful, we admit; and further that it is, in the present state of physiology, wholly untraceable. But with this question we are not concerned. We merely wished to show that the facts alluded to are no portions of that divinely ordered cosmos which it is our highest duty and happiness, so far as in us lies, truthfully to investigate and honestly to interpret."

—In connection with the Female Normal College, under the superintendence of Miss Richmond, a young ladies' model school will be opened on Monday next.

—Mr. Manockjee Cursetjee has been trying to get his son admitted into the British Army.

—*Bombay Gazette*: "A case of some importance has just been brought to light by the detective force, apparently owing to a dispute among some persons known to each other. Two neat plates for the manufacturing of forged notes and a complete set of tools have been discovered. The way the case now comes before the public was at the Fort Police Court, on Monday, before Mr. Nana Morojee, when Syed Abdoola Mahomed was charged with fabricating false evidence, with the intention of causing one Mahomed Bux to be convicted of an offence punishable with transportion for life." The plates were found at the house of Mahomed Bux.

—*Madras Mail*: "We dare say some people will read with surprise of the baptism of Brahmans in Tinnevelly. It is a fact, however, that on Sunday, the 2nd January, Mr. D. Sitarama Pantulu and and Venkamma, his wife, were baptized by the Rev. Dr. Caldwell, in the Palamcotta C. M. S. Church. Mr. Sitarama was educated in Putcheappah's Schools, Madras, and is a pleader in good practice in the Tinnevelly Courts."

—Mr. Vithoba Anna Dufteedar has been lecturing at Poona against the remarriage of widows. Some of the friends of Remarriage, in Bombay, went to Poona, in hopes of bringing about a discussion, but failed, through the unreasonable conditions proposed by Mr. V. A. D. They, however, gave Lectures which seem to have been very successful.

—*Native Opinion* has the following account of a Hindoo devotee, who had been educated in a Mission School: "We are extremely sorry to have to record the death of a character who, in the present state of our society, may well be styled singular, if not extraordinary. We refer to the late Anandshram Swamy, who died on the 30th ult. at Mandvee in Cutch, revered and regretted by the whole people of that state and of its neighbour of Jamnuggur. The people of Mandvee, we are told, voluntarily closed all shops and business for the day as a tribute of respect to the memory of the deceased, and mourned as if each of them had lost his father.

"The deceased was, we believe, a native of Bengal, and belonged to a mercantile family of Calcutta. He was possessed of more than average abilities, and had received a good education. Twelve years ago he gave up the pleasure of this life, and entering one of the monkish orders set out on his travels. What the prime cause of his renunciation of the world was is not known; but it is certain that a strong bent for travel and a desire to witness scenery and varieties of human nature was one of the motives to that act. Nor probably was the young Swamy at the time of his leaving home encumbered with family, not having married, or perhaps lost his partner in early life.

"The first region he travelled towards was the Himalayas, after wandering amidst the ranges of which he come down to the plains. We know nothing of his history until he turned up at Jamnuggur in Kattyawar three or four years ago. From thence he wrote news-letters to this journal, the publication of which led to an enquiry into their authorship. The Swamy, called from the order he had entered, Anandashram, was taken before the Jam before whom he freely admitted the charge, and expressed his determination to persist in the course of exposure so long as His Highness permitted the people entrusted by Providence to his care to be oppressed.

"For a time he was imprisoned; but compunction and a sense of duty came over the Jam, who ordered the release of the holy disinterested man, placed himself under his advice, and asked him virtually to undertake the management of his affairs. This he refused; but agreed to procure for the Jam a man qualified for the task morally and otherwise. An advertisement was then given to the papers inviting applications for the place; subsequently Mr. Venayek Narayan Bhagwat, then connected with the management and editing of this journal, accepted the post, and with the advice of his spiritual guide and temporal head, introduced those reforms in the government of Jamnuggur, some few of which took deep root, but which brought about the fall of the reforming party.

"The old karbharees were alarmed at the blow aimed at their personal interests by the changes, and combining, began to work upon the pliant Jam, and they found a subject suited to the occasion. The Jam was anxious to have a child of his by a Mahommadan prostitute (whom he had admitted into the harem) recognised as his successor Against this step the reform party declared itself with too great imprudence and openness. A handle was fairly given to the intriguers to work with. The Swamy was than on a visit to Bombay, and it was represented to the Jam that his object was to work out the defeat of His Highness' project for the succession. Meanwhile, a foul trick was played, and black stories circulated to the prejudice of the new minister, and he was told to leave the state forthwith. This he did, and what Jamnuggur cast away the Political Agent at Rajcoote willingly utilised into an excellent government official. But to return. The Swamy left Bombay by a steamer and landed at Mandvee in Kutch, where he heard of the *contretemps* endangering his work and undeservedly discrediting his agent. While he was meditating what to do, he was pressed by the Rao of Kutch, ruler of the land of his new sojourn, to repair to his capital and court. He at last yielded, and it is to his promptings and advice that those nominations of eligible persons and measures of reform in the administration of the state are chiefly due which have been credited to other parties. He was suffering from ill health for some time past and wished very much for a change; but the crisis through which the Kutch Durbar and State is passing prevented him from following his wishes, and he thus fell a victim to his goodness.

"Such is a brief history of this singular character. His moral and political aspirations were those of the educated native—his life was devoted entirely to their furtherance. He lived on the voluntary charity of the people; but like the Rishis of old, and very unlike the voracious *bhats* their *soi disant* successors, he more than repaid it by contributing to their general good. Morning and evening he preached to crowds of men and women the duty of doing spiritual service to God and good to man. At the same time he kept himself informed of all the public news of the state, and of the politics of the country and the world. His advice to native Princes was judicious and firm. He would never consent to their yielding a jot of their just right to the demands of the Political officers of the British Government, but insisted also on the reform of their administrations as a prime duty and function of their existence. The government Agency at Rajcote styled the man a 'Political Sunnyasi.' May there be many such political characters, and may those who had hitherto the benefit of their advice, seeing what they have lost, value and cherish it the more."

Thursday, January 13.

—At the Convocation of the Bombay University on Tuesday last, the Rev. Dr. Wilson, as Vice Chancellor, presided and made an address of which we have only space for the eloquent conclusion: "Due preparation was made for the University; and the University has given a great impulse to the higher education in all our provinces. It has done more than this. It has *introduced a great improvement into the quality* of that education. The books prescribed embrace the literature and science of the West and East, without those eliminations in deference to prejudice and fear of charge which were too often formerly made, especially in the Government seminaries. The consequences are the extension of the knowledge of what is of most importance, a comparison of the different courses of thought and discussion and historical representation, the generation of a more catholic and tolerant spirit, the extension and improvement of the native press and native authorship, the advancement of popular education embracing that of females so long neglected, the awakening of salutary inquiry about the duty, the deliverance, and the destiny of man, and the commencement and progress of important reforms in the Indian community having respect both to the present life and that which is to come. With reference to these matters I was struck with a remark made to me a few years ago by a most acute and observant native gentlemen, one of the first Fellows of our University, the late Mr. Jagannath Shankarshet. 'We must be prepared,' he said 'to take the natural consequences of education as well as the gift itself.' What is here witnessed is perhaps more conspicuously revealed in another of the sister presidencies, I mean that of Bengal. I do not specially allude to any new religious organizations which have been there formed, on which I do not wish to make any observations in this place, either approbatory or condemnatory. Let us remember that India is an empire with various tribes and tongues, of mutual peculiarities and even uncongenialities, and not a single homogeneous and consolidated nation. It has several distinct and marked centres of diffusive illumination and civilization. Among these, Calcutta, the capital of the North-West Provinces, Lahore, Bombay, and Madras are the chief. Let Calcutta and its acute, ingenious, and intellectual, not inactive Babus (I have no sympathy with the exaggerated and distorted caricature of them made by the great Macaulay) act vigorously on Bengal, Behar, Tirahut, and Orissa, and the interesting and but recently appreciated sub-Himalayan provinces lying to its north and north-east. Let Allahabad, aided by Delhi and Oude, act effectively on the great river valleys, which were once the seats of ancient

dian power and empire. Let Lahore, with its hardy and determined races, deal with the whole country, and its environs, of the Panchanada, now the Panjab, so often referred to in the most ancient Indian songs. Let Bombay, with the irrepressible power of its people, occupy itself with the fair provinces of the Maharashtra in the fullest sense of the word whether under European or native Government, the fertile lands of Gujarat, the less productive Sinde, the country of the lower Indus; and let Madras have the whole of the Dravidian provinces to the south, so separated by language from the northern province, and in which it has already accomplished no small measure of good. Let us every where provoke one another to zeal and good works. Let us be friends of India to its farthest extent, asking the blessing of God on all our endeavours as an empire, as a people, and of supporters of educational, philanthropic, and divine enterprises, to promote its well-being. Let us who are Britons, particularly remember the providential obligations imposed upon us by our wonderful, and, to a great extent, unsought acquisition of power in this great and wondrous land. Let the diffusion and maintenance of light, life, and love be our endeavour, and continuous and bliss-giving work.

Be these thy trophies, Queen of many isles,
On these high heaven shall shed indulgent smiles;
First by thy guardian voice to India led,
Shall truth divine her tearless victories spread;
Wide and more wide, the heaven-born light shall stream,
New realms from thee shall catch the blissful theme.

—The Rev. Mr. LeFeuvre is appointed Chaplain at Neemuch; the Rev. Mr. Streeten, joint Chaplain at Kurrachee; the Rev. Mr. Johnstou to do duty at the Cathedral, Bombay.

—*Bombay Gazette*: "It is said that a Berlin photographer, Mr. Maydenbauer, has invented a system of ascertaining distances and measuring distant objects by photography."

Friday, January 14.

—*Bombay Gazette*: "Mr. Dorabjee Pestonjee Cama and his wife Bhickaijee, who have travelled in America and 'done' the voyage round the world, returned to Bombay last week."

—The Raichore extension of the G. I. P Railway, from Sholapore to Goolburga, will be opened for traffic on the first of next month.

—Deaths last week, 302.

—Reily, seaman of the ship *Seaforth* was stabbed in the neck yesterday by the steward. The latter was in a state of intoxication.

—*Bombay Gazette*: "Baron Haussmann dismissed, and with the Emperor's consent! He must now feel the full force of the very old saying—'Put not thy trust in Princes.' He has for many years done the work of the Emperor; found employment for the turbulent Parisians; demolished and rebuilt Paris; laid upon her inhabitants a heavy load of debt; increased house rent, increased taxation, increased prices; but he has built, and built for the glory of the Augustus he served. We do not wonder at his refusal to resign; he must have thought the Emperor would sustain him. So Strafford thought of another monarch."

—Sir Seymour Fitzgerald was at Madras on the 8th inst.

—Lest the Americans should be too highly exalted through the honors paid to Mr. Peabody's remains, the *Daily News'* correspondent gives an account of the career of Commodere Vandebilt, a career, if the statements be true, not only disgraceful to himself but to the community in which he has made his money. Mr. Adams, grandson of John Quincy Adams, has been writing a pamphlet, on the subject of the commercial depravity of New York. Another great American scandal also occupies the English Press. A woman was married to her paramour by the Rev. H. W. Beecher, just before the death of the latter at the hand of the husband, and while the husband was in prison for the offence. It is true the woman had got a divorce from her husband in an Indiana court, after a previous attempt by the latter to shoot the paramour.

—*Boston Traveler*: "The opinion seems to be gaining strength that the Pacific Railroad is working a great change in the climate of the plains. Instead of continuous droughts, all along the railroad rain now falls in refreshing abundance. This result has been remarked upon in other sections of the West. In Central Ohio, for example, it is said, the climate has been completely revolutionized since iron rails have formed a network all over that region. Instead of the destructive droughts formerly suffered there, for some four or five years there has been rain in abundance—even more than enough to satisfy all the wants of farmers. This change is thought to be the result of an equilibrium produced in the electrial currents, which has brought about a more uniform dispensation of the rain. It is a fact within the observation of all who remember ante-rail-road times that we have now few or no such thunder storms as we formerly had in New England. The iron rails which touch and cross each other in every direction, serve as conductors and equalizers of the electric currents, and so prevent the terrible explosions which used to terrify us in former years. The telegraphic wires which accompany the iron rails every where, also act an important part in diffusing electricity equally through the atmosphere, thus presenting the occurrence of severe thunder storms.

THE TWO BECOME ONE.

Pittsburgh, Nov. 12, 1869.

The great event has to-day taken place. The Presbyterian Church is no longer divided into Old and New Schools. All are simply Presbyterians. Many hearts are to-day leaping for joy. But let me give you an outline of the proceedings.

The (O. S.) Assembly met at 9 A. M. and spent some time in devotional exercises. After the minutes of yesterday were read and adopted, a deputation appeared from the other Assembly (N. S.) to inform us of the state of the votes of its Presbyteries in answer to the overture on reunion.

Henry Day, Esq., then offered the following paper which was unanimously adopted by a rising vote.

This Assembly having received and examined the statement of the vote in the several Presbyteries on the Basis of Reunion of the two bodies, now claiming the name and the rights of the Presbyterian Church in the United States of America, in the words following, viz: The Union shall be effected on the doctrinal and ecclesiastical basis of our common system. The Scriptures of the Old and New Testaments shall be acknowledged as being the inspired word of God, and the only infallible rule of faith and practice. The Confession of Faith shall continue to be received and adopted as containing the doctrines taught in the Holy Scriptures, and the Government and the doctrine of the Presbyterian Church in the United States, and whereas in them is contained the rules of our polity, it is hereby declared that said basis has been approved by more than two-thirds of the Presbyteries of this branch of the Church, and whereas the other branch in the First church, has reported that this basis has been approved by more than two-thirds of the Presbyteries connected with that branch of the Church; therefore, we now solemnly declare that said *Basis of Reunion is of binding force.*

On the motion of Dr. R. K. Rodgers, the Assembly was then dissolved in the usual manner by the Moderator after he had offered prayer and the doxology had been sung, and a new Assembly was ordered to meet on the 3d Thursday of May next, in the First Presbyterian church of Philadelphia, at eleven o'clock.

Now began a scene, the like of which, in some respect, the world has never seen. A programme had been carefully made out, most competent marshals provided, and an efficient police force was on duty to keep clear the track of the procession. The General Assembly (N. S.) headed by its Moderator and Clerks, leaving the 3d church in which its sessions had been held, marched in procession to the 1st church, where the other body (O. S.) was in session. This also came forth, headed by its Moderator and Clerks, and took possession of the opposite side of the street and in a line parallel with the N. S. brethren. At a given signal, the two lines advanced from each side to the middle of the street, where, amidst deafening applause, the two Moderators and all the members shook hands and locked arms, each commissioner taking the arm of a commissioner from the other side. Thus visibly merged into one body, the united Assembly proceeded in line to the 3d church. The heart of the whole community seemed stirred to its lowest depths. The streets through which the procession passed were densely crowded by a vast concourse of people, who cheered loudly as it moved along. On entering the third church, the officers of the two Assemblies occupied the front of the platform, while the two sets of commissioners, intermingled, filled the remainder of the platiorm and the body of the house. The galleries were densely packed with ladies, and as soon as the commissioners had taken their seats every available spot where a man could stand was at once occupied.

As the head of the column entered the church, the choir sang the Jubilee Hymn, beginning

"Blow ye the trumpet, blow."

The venerable David Elliot, D. D., Professor in the Western Theological Seminary, who was Moderator of the Assembly of 1838, at which the separation occurred, occupied a prominent seat on the platform, and his presence excited more than ordinary interest. The exercises began by singing the Coronation Hymn, "All hail the power of Jesus' name." Rev. C. C. Beatty, D. D., led the audience in prayer.

After the reading of the Scriptures had been concluded, Dr. Fowler made an eloquent address, and before concluding, he turned to Dr. Jacobus and said: Brother Moderator, shall we not, as representatives of the branches of the Church this morning united, join hands as symbolic of that union?

Dr. Jacobus here arose, and as he and Dr. Fowler joined hands, the entire audience arose to their feet, and the ministers of the two bodies, clasping hands, joined in singing—

"Praise God, from whom all blessings flow."

The effect of this act was most impressive, and not one in the vast audience remained unmoved.

After the doxology had been sung, Dr. Jacobus who had maintained his position at the desk, said: "If any one has any good and sufficient reason to offer why these Churches should not be united let them state them, or hereafter forever hold their peace."

Then turning to Dr. Elliot he said: "Our venerable father, you were Moderator in Philadelphia when these bodies were separated. Do you know any reason why they should not be reunited?"

Dr. Elliott, (rising:) "I do *not* sir!"

A voice—"What God has joined together let no man put asunder." Fervent amens were heard from all parts of the house.

Dr. Jacobus then made a few admirable remarks. He illustrated, most beautifully, the union of the two bodies by using the Alleghany and Monongahela Rivers, which form the Ohio, as a simile, and expressed the fervent hope that the future of the united Church would be such as is typified by the Ohio. Upon the conclusion of Dr. Jacobus' remarks, the congregation joined in singing the hymn commencing,

"Blest be the tie that binds"

—*New York Observer.*

TELEGRAPHIC NEWS.

London, Dec. 22nd.—The *Times'* telegram concerning the French proposal for a general disarmament, is contradicted. It is asserted that preliminary communications have been exchanged with that object, but as yet no result has been arrived at.

Jan. 3rd.—The new French Ministry has been officially announced: as follows.—M. Ollivier, Minister of Justice.—Count Daru (? Duruy), Minister for Foreign Affairs.—Chevalier de Valdrom, Minister for the Interior.—M. Buffet, Minister for the Finance.—General Lebœuf, Minister for War.—Admiral Rigault de Genouilly, Minister of Marine.—M. Legris, Minister of Public Instruction.—Marquis de Talbouet, Minister of Public Works.—M. Louver, Minister of Commerce.—M. Richard, Minister of Fine Arts.—Count Vaillant, Minister of the Imperial Household.—M. Parien is President of the Council of State.—At the new year's reception at the Tuileries the Emperor said.—"The year 1870 cannot but consolidate our good relations with the European powers and increase concord and airdisation (? civilization)."—Replying to the congratulations of the Chambers His Majesty said.—"Never was an understanding between us more necessary or more advantageous.—Your privileges have been increased, without diminishing the authority which I hold from the nation; and in sharing the responsibility with the great bodies of the State, I am more confident of overcoming difficulties for the future, like a traveller, who, after a long journey, when he relieves himself of a portion of his burden, does not weaken, but gather fresh

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courage to continue his course.

4th.—The constitution of the new Ministry has given the greatest satisfaction in France.—The Spanish Ministry have resigned in consequence of the definite refusal of the Italian Government to allow the Duke of Genoa to accept the crown of Spain.—The Bombay mail of the 11th December was delivered in London on the 3rd inst.—The *Behar* with the outward Indian mails left Suez for Bombay on the 2nd inst. at 5 p.m., one hour before contract time.

10th—Latest advices from Paris state that a Ministerial order has been issued authorizing the sale of all newspapers in the streets of Paris, and that foreign newspapers be admitted into France without restriction.—M. Hausmann has been dismissed, but refused to resign.—Advices from Madrid state, that General Prim has formed a new Ministry.—The *Army and Navy Gazette* says, that it is almost decided that Sir William Mansfield shall remain an extra year as Commander-in-Chief in India, and that on his retirement Sir Hope Grant will possibly be his successor, while Lord Napeir of Magdala will be called to fill an important post in the India Office.—The Battalions ordered to India will not be augmented. Eight companies go abroad, and two will remain at the depôt owing to the intended reduction of regiments on foreign service. No officer will be transferred to a corps proceeding out.

Miscellany.

—The *Quarterly Journal of Psychological Medicine* contains a paper on "The Physiology of Trance" by Dr. T. E. Clark of New York, from which we extract the following:

"Some persons have been known to be able to control the action of the heart and lungs, and to enter at will the perfect state of catalepsy. The case of Colonel Townsend is accepted as of undoubted authority. He could check the beating of his heart, and the expanding of his lungs entirely, and pass into a condition of rigid icy coldness, with every appearance of death, even the glassy film which overspreads the eyes. The most sensitive test, the mirror held to his mouth, gave no sign when he lay thus corpse-like. But we will give Dr. Cheyne's own words: 'He could die or expire when he pleased, and yet by an effort, or somehow, he could come to life again. He insisted so much upon my seeing the trial made, that we were at last forced to comply. We all three felt his pulse first; it was distinct, though small and thready, and his heart had its usual beating. He composed himself on his back, and lay in a still posture for some time; while I held his right hand, Dr. Baynard laid his hand on his heart, and Mr. Skrine held a clean looking-glass to his mouth. I found his pulse sink gradually, till at last I could not feel any by the most exact and nice touch. Dr. Baynard could not feel the least motion in the heart, nor Mr. Skrine perceive the least sort of breath on the bright mirror he held to his mouth. Then each of us by turns examined his arm, heart, and breath, but could not by the nicest scrutiny discover the least symptom of life in him. We reasoned a long time about this odd appearance as well as we could, and, finding he still continued in that condition, we began to conclude, that he had, indeed, carried the experiment too far; and at last we were satisfied that he was actually dead, and were just ready to leave him. This continued about half an hour. By nine in the morning, in autumn, as we were going away, we observed some motion about the body, and upon examination, found his pulse and the motion of his heart gradually returning; he began to breathe heavily and spoke softly. We were all astonished to the last degree at this unexpected change, and, after some further conversation with him and among ourselves, went away fully satisfied as to all the particulars of this fact, but confounded and puzzled, and not able to form any rational scheme that might account for it.'

"Avicenna and Celsus speak of those who could separate themselves from their senses when they list, and lie like dead men, void of life and sense. But the Yogis or Fakirs of India, appear to have carried this art almost to perfection. They boast of being able to suspend all vital action for months, and even years, and still to retain the capability of resuscitation.

"Sir Claude Wade writes to Dr. Braid, that he was present at the court of Runjeet Singh, when the Fakir was buried alive for six weeks at Lahore, in 1837. On the approach of the appointed time for his revival, according to invitation, Sir Claude accompanied Runjeet Singh to the spot where the Fakir had been interred. This was a sort of cell 3 ft. below the floor of a room, three of the doors of which had been closed with brick and mortar, and the fourth secured by a padlock, sealed with the private seal of Runjeet Singh. No air or food could be introduced, and the spot was guarded day and night by companies of soldiers. The Fakir was found inclosed in a bag of white linen, fastened by a string over the head, and placed in a wooden box, about 4 ft. long by 3 ft. broad. 'The servant began pouring warm water over the figure; but, as my object was to see if any fraudulent practices could be detected, I proposed to Runjeet Singh to tear open the bag, and have a perfect view of the body before any means of resuscitation were employed. I accordingly did so; and may here remark that the bag, when first seen by us, looked mildewed, as if it had been buried some time. The legs and arms of the body were shrivelled and stiff, the face full, the head reclining on the shoulder like that of a corpse. I then called the medical gentleman who was attending me to come down and inspect the body, which he did, but could discover no pulsation in the heart, the temples, or the arms. There was, however, a heat about the region of the brain, which no other part of the body exhibited.' (This may have been caused by the warm water.)

"The servant then recommenced bathing him with hot water, and gradually relaxing his arms and legs from the rigid state in which they were contracted—during which time the servant placed a hot wheaten cake, about 1 in. thick, on the top of the head, a process which he twice or thrice renewed. He then pulled out of his nostrils and ears the wax and cotton with which they were stopped, and opened his mouth by inserting the point of a knife between his teeth.

"He then rubbed his eyelids with ghee (or clarified butter) for some seconds, until he succeeded in opening them, when the eyes appeared quite motionless and glazed. Later the nostrils became inflated, respiration ensued, the limbs began to assume a natural fulness, and pulse appeared at the wrist. The servant then put some of the ghee on his tongue and made him swallow it. 'A few minutes afterwards the eyeballs became dilated and recovered their natural colour, when the Fakir, recognising Runjeet Singh sitting close to him, articulated in a low, sepulchral tone, scarcely audible, 'Do you believe me now?'

"From the time of the box being opened to the recovery of the voice, not more than half an hour could have elapsed.

"Braid speaks of another native Indian who, in 1835, was buried for a month. 'In the floor of the house was a hole, about 3 ft. long, 2½ ft. broad, and the same in depth, or perhaps a yard deep, in which he was placed in a sitting posture, sewed up in a linen shroud, with his knees doubled up towards the chin. Two heavy slabs of stone, 5 or 6 ft. long, several inches thick, and broad enough to cover the mouth of the grave, were then placed over him so that he could not escape.' The doors were closed with masonry, and a guard placed around the building. At the expiration of a month the grave was opened, and the treatment and result were the same as in the above case.

"Another devotee was buried in a common grave without a coffin, and beneath 3 or 4 ft. of earth. This burial was witnessed by a staff-officer of a British military station in 1828. The native had proposed being under ground ten days, but the officer became frightened at the expiration of the third day and ordered his disinterment. The body was found cold and stiff as a mummy. On resorting to the usual practices life made its appearance."—*(Scientific Opinion*, Nov. 3.)

PASSENGERS SAILED.

Per *China*, 5th:

For Marseilles.—Mrs. Barrow, Col. Dickinson, R.E., wife and child Mr. McIntyre, Capt. Mr. Winson, Mr. W. H. Bunen, Capt. Hancock, R. E., Mrs. G. H. Hancock and 3 children, Assist. Surgeon O. C. Dart, Mr. C. W. Wainer, Lt.-Col. H. Clerk, Mr. Sinclair and Mr. Russell.

For Southampton.—Mr. E. D. Fisher, Mrs. Bartleman and child Mr. and Mrs. Whitefield, Miss Clarke, Mrs. Joynt, Mr. and Mrs. Donaldson and 3 children, Mr. Henry Meldrum, Col. O'Connel, Mr. E. D. Clarke, Mr. W. T. Harcourt, and Capt. Fawcett.

For Suez.—Capt. Snow, Capt. Lewis, Mr. Buckhurst, Capt. and Mrs. Bagge, Mr. N. Nicolish, Mr. T. W. Early, Right Rev. Dr. Goold, Mr. George Harris Lea, Inspector Horton, Mr. Hughes, and Mr. Taylor.

PASSENGERS ARRIVED.

Per *Krishna*, 7th:

From Suez—Capt. and Mrs. Westmoreland, Capt. Daubeny, Capt. and Mrs. Wavell, Mr. Lang, Mr. and Mrs. L. K. Scott, Mr. Swayne, Miss Thorburn, Rev. T. Corfield, Mr. Rutherglen, Miss C. Steward, Mr. Tytler, Miss Welsh, Miss Calhoun, Mr. and Mrs. Ballantine, Rev. Mr. and Mrs. Thackwell and 3 children, Mr. E. Thomason, Mr. and Mrs. J. Green, Mr. and Mrs. A. Angell, Rev. J. Haller, Rev. T. Rigby, Rev. R. Zimmerman, Mrs. Sewell, Mrs. Sheppard, Mr. Goldstein, Mr. L. Nantes, Mrs. Shand, and Mr. and Mrs. Lossario.

Per *Columbian*, 9th:

From Southampton.—Miss A. Watson, Miss Brierley, Miss Harris, Miss Gross, Ensign R. E. Guise, Messrs H. Robb, Whitaker, W. H. Jarvis, R. A. Skipsey, C. F. Johnston, and C. Cowasjee.

From Marseilles.—Colonel F. Nuthall, Captain and Mrs. Iredell, and servant, Mr. and Mrs. Whitwell, Mrs. Addison and child, Messrs E. Kranshaar, T. D. Melville, J. E. Oliphant, R. B. Oliphant, G. Hudson, R. Price, and D. McLean.

From Suez.—Major H. Battye, Lieutenant Clutterbuck, Messrs. Von Tranquemont, and O. Ruelberg.

From Aden.—Captain Bain, Mahomed Bhoi, wife, and infant, Messrs Dadabhoy Byramjee, Rustomjee Sorabjee, and Bhicajee Cowasjee.

DOMESTIC OCCURRENCES.

MARRIAGES.

ALLAN—PURVIS—Dec. 14th, at 222, Buchanan Street, Glasgow, by the Rev. Norman Macleod, D.D., H. M's Chaplain for Scotland, Alexander Allan, Esq., Merchant, Bombay, to Christina Orcall, youngest daughter of John Purvis, Esq., late of Balbirnie Mills, Markinch, Fifeshire.

HUNTER—THOM—Jan. 8th, at Baroda, by the Rev. A. Onslow, J. Muir Hunter, Lieut. Royal Artillery, to Emily Jean, eldest daughter of J. Pattison Thom, Esq., Military Secretary, India Office, London.

DEATHS.

HOPKINS—Jan 6th, after a long and painful illness, Elizabeth Jane the beloved wife of Mr. J. G. Hopkins, Bombay Municipality, aged 33 years.

MACFARLANE—Dec. 28th, at Manantoddi, Lily Gwyn, the beloved daughter of W. F. Macfarlane, aged 2 years and 4 months.

AERS—Jan. 6th, at Matharpaccady, Mazagon District, William Crawford, the infant son of Mr. and Mrs. Thos. Geo. Aers, aged 5 days.

MUNRO—Jan 2nd, at Kotree, Sind, of acute bronchitis, Captain Hector Munro, 19th Brigade Royal Artillery.

WATSON—January 8th, at Jail Road, Bombay, Elizabeth Charlotte, the beloved wife of Mr. James Watson, aged 41 years.

FLETCHER—Jan. 9th, at Nepean Sea Road, Duncan Fletcher, Esq., of the Metal Mart.

NOWELL—Dec. 14th, at Harborne, near Birmingham, the beloved wife of Thomas Nowell, Esq., Contractor, deeply regreted.

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